Pacific School of
Religion
Berkeley, Calif.

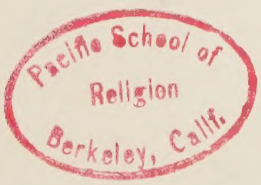
THESES

1925

VOLUME TWO

PACIFIC SCHOOL OF RELIGION

Berkeley, California



34408

C O N T E N T S

FOR THE DEGREE OF MASTER OF ARTS

~~Internationalism in the New Testament~~ * retitled
~~Bessie McNamara Day, A.B.~~

The Moral Motive and the Ethics of Jesus
Fred Richard Morrow, A.B.

The Rich and the Poor in Jewish and Christian Apocalyptic Literature
Galen Lee Rose, A.B.

The Messiahship in the Mind of Jesus
Philip Kinsell Swartz, A.B.

The Theology of Sir Henry Jones
Owen Robert Williams,

FOR THE DEGREE OF MASTER OF SACRED THEOLOGY

The Text and Language of the New Testament
Paul Little, Ph.B., M.A., S.T.B.

FOR THE DEGREE OF DOCTOR OF THEOLOGY

The Gita with Reference to the Fourth Gospel
Moolamannil Commen Thomas, A.M., S.T.B.

* The Teachings of Jesus Christ Applied to the Attitude of the United States towards other nations
Elizabeth McNamara Day

THE TEACHINGS OF JESUS CHRIST APPLIED TO THE ATTITUDE OF THE UNITED STATES TOWARD OTHER NATIONS.

By

Elizabeth McNamara Day

B. A. University of California, 1923.

THESIS

Submitted in the department of
New Testament in partial
fulfillment of the requirements
for the degree of Master of Arts
in Pacific School of Religion.

1925.

Digitized by the Internet Archive
in 2025 with funding from
Graduate Theological Union

https://archive.org/details/teachingsofjesus00unse

TABLE OF CONTENTS.

		Page
Chapter I.	Christian Responsibility of the United States	1
	Founded as a Christian Nation Resulting responsibilities on the citizens of today. Great crises in our National life. Our part in the World War.	
Chapter II.	Teachings of Jesus Upon Political Questions	11
	No specific program outlined Great fundamental principles laid down.	
Chapter III.	Relations of Men to Each Other.	16
	Extreme exclusiveness of the Jews Doctrine of brotherhood a. Among the Stoics. Comparison of Stoicism with Christianity. b. Among the early Christians.	
Chapter IV.	The Social Principles of Jesus	27
	Material available for study. Use of that material Examples illustrating Jesus' social principles	
Chapter V.	Interpretation of Jesus' Principles in Terms of Modern International and Interracial Contacts.	44
	Our responsibility for other peoples. Practical problem of awakening the public conscience.	
CONCLUSION.		

THE TEACHINGS OF JESUS CHRIST APPLIED TO THE ATTITUDE OF THE UNITED STATES TOWARD OTHER NATIONS.

CHAPTER I.

Christian Responsibility of the United States.

The framers of the Constitution of the United States did not insert any theology or any ecclesiasticism into that document, but they did recognize religion or certain phases of religion. The preamble to the Constitution reads as follows: "We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."

Dr. Lyman Abbott spoke the following words to the men of Yale University in January 1911. They ring with the high idealism which is characteristic of the lofty-minded type of Christian gentleman represented by Dr. Abbott.

"Perfect union is impossible without mutual respect and good-will; and mutual respect and good-will are essential elements in a true religious spirit; there is no true religion without them, only the mere simulacrum and false pretense of religion. This Jesus recognized when

He denounced the Pharisees who devoured widows' houses and for a pretense made long prayers. Justice and domestic tranquillity, that is, justice and peace, are essential elements in a true religion; the religion of worship dissociated from justice and peace is undesirable. This Jesus recognized when He quoted the saying of a Hebrew prophet interpreting Jehovah's wish for His people, "I desire mercy and not sacrifice'."

"A combination to promote the general welfare is a combination conceived in the spirit of true religion, for such a combination is of the very essence of human brotherhood. This Jesus recognized by the saying, 'All men are brethren'. The spirit of mutual respect and good-will, of justice and peace, of human brotherhood is the spirit of the Christian religion. A perfect union truly formed in this spirit and for this purpose is a religious union. The founders of our Constitution and the philosophy of Aristotle recognize one and the same end in government, namely, that the object of political association is not merely common life but noble action."

"That the object of the Nation is a religious object and that it cannot fulfil that object effectively unless it is animated by the religious spirit, that is, by the spirit of justice, mercy and reverence, is further evidenced by a consideration of the most elemental functions

of government."

"Responsibilities of American citizenship are not merely political. They cannot be fulfilled by voting for good candidates or for wise politics. Our fathers in the Preamble to the Constitution declared their purpose; it was to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, secure the blessings of liberty. These results cannot be achieved by law alone. In a self-governing community, laws are only the expression of the life of the community. To secure these blessings for yourselves and your posterity, you must create the life of doing justly, loving mercy and walking reverently."

"The spirit of justice, which is a desire to do unto others as we would have others do unto us; the spirit of mercy, which is the desire to help our fellow-men, whatever their past history or present conditions or character, upward and forward to a larger, better and happier life, the spirit of reverence, which is a recognition of the voice of God in the voice of conscience and obedience to law, not coerced by a fear of penalty but inspired by a spirit of loyalty. And this you can accomplish only by political, industrial, educational, humanitarian and

religious co-operation. Only by developing the life within can you make the Nation sane and sound in its outward life. Only thus can you make out of the America of today an America of the future that shall fulfil the ideal of its founders and be worthy of the heritage of land and opportunity which God has given to you." (1)

Idealists are very necessary and desirable in the life of a nation. Those men and women of wide experience and great sympathies who inspire youth with a new vision of the possibilities for service which are open to them as citizens of a great nation are adding much to the welfare and happiness of the whole world. Give us more men and women of Lyman Abbott's type.

Toward the end of the World War, Professor Wm. P. Merrill wrote a book called Christian Internationalism in which he voiced the feelings of those who thrilled with pride at the thought of America's part in the war, an unselfish big-brother nation going into it for the noble purpose of helping 'make the world safe for democracy'. Though we did not enter the war with a self-seeking motive, we have learned much from it. Dr. Merrill writes, "One great service the war has rendered to this country is to bring America to a full and vivid

(1) Abbott, Lyman, America in the Making. p. 202.

consciousness of her real meaning and place and duty in the world." (1)

I have not been able to discover whether Dr. Merrill has reversed his position in regard to war and our participation in it, as Sherwood Eddy and other great men have done during the past five or six years. It would not be at all surprising if such were the case. I quote Dr. Merrill's paragraph, however, as typical of the idealistic feeling which swept over our country at the time of our participation in the war:

"We have been amazed and mightily heartened," says Dr. Merrill, at the revelation of national strength and unity that has come through the experience of war. Many faced the crisis with dread, fearing lest the diverse elements of which our national life was compounded would fly apart, revealing the weakness of our national fabric. But it has stood firm and strong and untorn. There is no better example of national unity in the world than our own country. This war has brought us to a full and deep sense of our world-responsibility. It is hard to realize how far and how fast we have moved in these four years of wartime. At the opening of the war, the people of the

(1) Merrill, Wm. P. Christian Internationalism p.81.

United States of America generally viewed it as a quarrel between European nations. We thanked God that it was not our affair, and painfully tried to preserve a thoroughgoing neutrality. But we came slowly and inevitably to see that it is a struggle exactly in line with the best beliefs, traditions, and ideals of America, and that participation in it is a part of our honorable destiny." (1)

Dr. Merrill endorses the belief that our entry into the war is in reality the latest of four great steps forward in the working out of our democratic destiny. "The first step was taken in 1776 when our fathers adopted their Declaration of Independence. There they laid down certain principles, such as resistance to tyranny, the absolute dependence of governments upon the consent of the governed, the existence of certain inalienable human rights, the obligation on the part of groups of men to show 'a decent respect to the opinion of mankind'- principles which they declared worth dying for, as without them life would not be worth living. It was as if they put a fence about this little strip of territory along the Atlantic seaboard and said, 'Henceforth liberty and democracy shall live here unmolested.' These great principles which underlie and condition happy and just human

(1) Merrill, Wm. P. Christian Internationalism p.83.

living shall have the right of way here among these thirteen colonies."

"The second step was taken when President James Monroe replied to the threat of the Holy Alliance with the defiant declaration of the Monroe Doctrine. The sign forbidding trespassing was placed all about this Western Hemisphere. The area within which freedom and democracy should have unmolested rights was thus extended to one-half the world."

"The third great forward step was taken with the winning of our Civil War. Here two great issues were involved,- could a democratic and free government, resting upon the consent of the governed, hold when a supreme strain came, and enforce its rights against rebellious elements within it? And could a theory and practice which nullified the freedom we professed, be put down and brought to an end? The outcome has received immortal statement in the Gettysburg Address: 'Whether any government so conceived and so dedicated can long endure'. 'That government of the people, by the people, and for the people, shall not perish from the earth.'"

The fourth step is our entrance into the present world-war, the accepted statement of our aim being the

oft-quoted phrase, 'to make the world safe for democracy.' What our fathers did for the thirteen colonies, what America, backed by Britain, did for the Western world, what our great Civil War emphasized and insured, must be done for all men everywhere; their right to a free and just life must be enforced. . . . We are seeing clearly at last that America is, by birth and by nature, committed to a sane and thorough internationalism." (1)

It is rather mournful to hear Dr. Merrill sound the following warnings, against pitfalls into which we fell at the close of the war. "There are two warnings we should take to heart with utmost seriousness. One of them is that we must face our special problems in a spirit broadly fair and international. We must shape our relations with Mexico, with Latin America, with China and Japan, in a spirit of true and full Christian internationalism, seeking no selfish advantage, determined to do as we would be done by, asking not what we have the power to do, nor what it is to our interest to do, nor even what we have the right to do, but what our international duty may be, how we may best insure justice and good-will in increasing measure throughout our relations with these nations that touch us most nearly,

(1) Merrill, Wm. P. Christian Internationalism p.85

and that watch us with that jealous care inevitable when one knows that another is stronger than himself and is not quite sure that he is just and generous. We must fear to inflict injury even more than to suffer it; we must covet the respect paid to just and generous character even more than the respect yielded to obvious power; we must be, in all our relations, conspicuous for that Christian internationalism for which we have fought against Germany."

"The second warning is that we citizens of America must look forward and not back. We have set our hand to the plow. To look back is to prove ourselves unfit for the Kingdom. To fail to go to the end of the furrow is to be unworthy of our past heritage and of our present position. There is danger that, when the war is over, we shall be content to lapse into our isolation again, shall make a fetich of Washington's warning against 'entangling alliances', shall be content to make America great and forget to make America the great servant of mankind. We must see that our entrance into this war is not a mere crusade, but the beginning of a new life, of world-wide responsibility, of unrestricted fellowship with all men and all nations." (1)

We all know what heppened in the period following the war. We did withdraw, and leave those who were look-

(1) Merrill, Wm. P. Christian Internationalism p. 93.

ing to us for guidance to get along as best they might. We have not yet learned how to apply that high idealism (which is nothing more nor less than the teachings of Jesus put into practice) which blazes forth during such crises as the World War, to the every-day experiences of life. We find it hard to bring our mountain-top experiences down into the valleys where most of us live.

Perhaps part of the difficulty, too, lies in the fact that many of those who have a share in handling the reins of our government, have never dwelt on the mountain-top at all, so they cannot see beyond their own little sequestered valleys. In his American Commonwealth, James Bryce points out the fact that our finest Christian men and women do not (as a rule) go into politics. They consider it "dirty" and will have nothing to do with it. This leaves the responsibility of government in the hands of those who have not the Christian point of view.

CHAPTER II.

Teachings of Jesus Upon Political Questions.

Let us now turn to the subject with which this paper is chiefly to deal, that is, an analysis of the teachings of Jesus Christ as they bear upon the subject in question. What are Jesus' specific injunctions upon such questions as politics, war, governments in their dealings with each other, and kindred topics. It is our intention to approach the study from a critical point of view, examining and weighing the material we have, and drawing our own conclusions as to its bearing upon our topic.

The sources at our disposal are the three synoptic gospels, the fourth gospel, and the Q. source. Having read and re-read the books, we find only one hint in all the sayings of Jesus which has any bearing whatsoever upon specific political questions. We are at first puzzled to know why. Various authorities upon the New Testament have offered suggestions, and these, on the whole, agree. Says Dr. E. F. Scott in "The Ethical Teaching of Jesus" (1)

"How is this silence of Jesus on the larger social relations to be accounted for? It cannot be supposed that He deemed the controversy about them unimportant, or that it lay outside of His field of vision. That incident of the tribute money is itself evidence that it was intense-

ly real for every one in Palestine at that time. The movement was already on foot which was to culminate a generation later in the great revolt, and in that movement, the fate of Jesus himself was involved. If there was any question on which he might have been expected to declare his mind fully, it was this one of obedience to the state. It was vital to himself, and his hearers were all directly concerned in it, and yet he was content to leave it entirely to one side."

"His silence may partly be explained by the very acuteness of the political issue in his time. Any pronouncement he might have made would certainly have been understood in a partisan sense. He would have found himself branded as an enemy of his people, or else have been acclaimed as a national deliverer and hurried into a false course. In any case, attention would have been diverted from his religious message, and he would probably have been suppressed as a revolutionary before a chance was given him of fully announcing it." (1)

Jesus' mission was, indeed, a difficult one, carried on in a time of political crisis. The death of John the Baptist had been caused by fear of a popular rising. No sooner was Jesus' claim to be the Messiah suspected than he was condemned,for his claim was construed in a political

(1) Scott, E. F. The Ethical Teaching of Jesus. p.

sense. "That he was left free so long and was permitted to follow his own chosen path, was due to nothing else than his studied avoidance of those debates which were agitating the minds of the people. It has been suggested that our evangelists, writing at a time when the church was exposed to danger from the side of the state, have omitted many of Jesus' utterances, and made his gospel politically harmless. But the truth almost certainly is that there was nothing to omit. His deliberate aim was to keep clear of the stormy politics of the age; and if he had acted otherwise, his message would have been wholly lost to us."

"There was another reason, however, for his silence on the vexed questions concerning man's duty towards the state. He came forward as the herald of the Kingdom of God, which he believed to be near at hand. In that coming age, a new order was to be established. All existing institutions were to come to an end or be remodeled; and this change was to result wholly from the act of God. It was therefore needless to interfere with the arrangements of the present order. Faulty as they might be, they were shortly to be superseded, and the true wisdom was to make the best of things as they were. Instead of wasting themselves on political turmoil, men ought to set their hearts with a new resolve on the Kingdom of God. By repentance and a life in harmony

with His will, they might prevail on God to hasten the Kingdom, and then the conditions which they found so burdensome would at once be righted. When we keep in mind this expectation which was so real to him, much that at first sight is puzzling in Jesus' attitude can be explained. He was not indifferent to the questions that were moving the nation, neither did he hold his peace out of mere considerations of prudence. But he refrained from intermeddling with issues which would presently be laid to rest by God Himself through the inauguration of His Kingdom."

"It was the strength of Jesus' teaching that he drew up no program, but only insisted on great principles and ideals which could be worked out in many different ways. No generation can exempt itself from the labor of discovering for itself how they can best be applied to its own conditions and needs. Jesus perceived, and surely in this we can acknowledge his broad wisdom, that the higher life of man is not bound up with some one form of social organization. It can realize itself most fully now under one system, now under another, and each one of them is right for its own day, and sooner or later is outgrown."

There could be no greater disaster than to identify Christianity, as some would do, with a political theory

which happens to attract us for the time, and will finally go the way of every other. It is indeed one of the first of Christian duties to build up a social order in which the demands of Jesus will be more capable of fulfilment, but he has prescribed for us no definite plan which we must follow. His one concern was with the great moral and spiritual interests, and the organization which he approves is that which will secure them best, under the given requirements of our own land and time." (1)

Since we have discovered that Jesus said practically nothing about specific political problems, and have found a number of very probable reasons why he did not, let us next address ourselves to the problem of learning what he had to say about the relations of men with each other, with those of their own nationality and those of other nationalities.

(1) Scott, E. F. The Ethical Teaching of Jesus

CHAPTER III.

The Relations of Men to Each Other.

Before we cite instances of contacts which Jesus had with peoples of other nations, it will be well to remind ourselves of the fact that the Jews, as a race, were extremely exclusive. The idea that Jahweh was the God of the Jewish race had come down to them for many generations. The Old Testament is full of stories which show that God was regarded as their own particular Deity, and could not be shared by people of other nations. The teaching of the prophet Amos that God was the God of all nations was an entirely new and radical notion to his fellow-countrymen. It took the Jewish people many generations to accept the belief that God is ruler of all the world, and Jesus was the first to teach that He is the universal and loving Father, and that all men everywhere are His children.

"There was no recognition of man as man in the first century. There were Greeks, Romans, Jews, Teutons, Gauls but there was no 'man'. When Paul said, 'In Jesus Christ all are one, Greek and Jew, circumcision and uncircumcision, barbarian, Sythian, bond and free, he uttered a truth which was very radical. It was a long while before the world came to recognize that'of one blood, God hath made all the nations of the earth, for to dwell on the face of

the earth,'[1] before men came to recognize that there is a bond that unites men in families, tribes, nations, or ecclesiastical organizations. That man is man, that he is a son of God, and that they have wandered from their God and separated themselves from Him,- this also was the message of Christ's Church. It was a long time before humanity learned this message. Centuries was it in studying this simple lesson, but finally it was wrought into the faith of the Christian Church, and in some measure into the faith of Christendom. God is good; man is His child but has sinned against Him . . . "[2]

"In the early Christian Church, there was a long and often a severe struggle between Christians who strove to commit Christianity to an acceptance of the institutions and ordinances of Judaism, and Christians who strove so to free Christianity from the temporary and local features of Judaism that it might be seen in its own native worth and find a readier way among Greeks and Romans and barbarians. The particularism of Judaism was already overcome in Christ's teaching on the fatherhood of God. The fatherly love of God burst the barriers within which Jews and Judaising Christians would confine God's redeeming grace. Wherever man is found, no matter of what race or

(1) Acts 17:26. (2)

nation, there is love of God. The fatherhood of God is wide as humanity. There are many features in the religion of Christ which involve its universalism, its genius is already disclosed in Christ's vision of God. Where the God and Father of our Lord Jesus Christ is believed in, faith in the universal mission of Christ cannot well fail." (1)

"That God was the Father of Israel is an idea that the prophets should have made familiar to every Jew, but the conception of God as the Father of all mankind, of each human being, was first set forth with unerring certainty by Jesus. And if God is the Heavenly Father of all, it follows that every man is still His child, however sinful, wandering or degraded. We may deny our sonship, we cannot lose it. Each human life, in the light of this truth, becomes a thing of priceless value, of unspeakable worth, so that there is joy in the presence of God over a single wanderer who returns to home and love. To be 'lost' is to be in the far country, away from the Father's house, separated by our own act from the Father's love, to be 'saved' is to be brought back to our Father's house and be restored to all the privileges of sonship. Only the cross could add anything to the idea of God's Fatherhood that is given in the parable of the Lost Son.

We see, therefore, in the teaching of Jesus, a message that was not Jewish, not national, but universal. This element is apparent in many single sayings as well as in much of the parabolic teaching like the great supper, the marriage of the king's son, and the wicked husbandman. It is even more manifest in his conduct. He never turned away a Gentile, the Samaritan woman and the leper of the same race, the servant of the centurion, the daughter of the Canaanitish woman appealed not in vain to his sympathy. In every possible way and on all occasions, he taught that the brotherhood of those who are children of the common Father cannot be bounded by race or color,- it must be as wide as the Father's love. Brother is not only fellow-disciple, he is fellowman, neighbor is not he who lives next door nor co-religionist, but is anybody who needs you, anybody whom you can help." (1)

Of course, the doctrine of the brotherhood of man was preached and practiced centuries before Christ came to earth. It is found in the Greek philosophy, Stoicism, for example. First let us consider the question of the effect of Christianity upon Stoicism. Says Professor Arnold in his book entitled Roman Stoicism, "During the

(1) Vedder, Socialism and the Ethics of Jesus p.354,355.

first century and a half of the Christian era, Stoicism maintained an active and successful propaganda, without becoming conscious that meanwhile a new force was spreading in the Hellenic world which was soon to challenge its own supremacy. There is no evidence to show that any of the Stoic teachers with whom we have been concerned knew anything of Christianity beyond the bare name, until the two systems came into conflict in the time of Marcus Aurelius; and it is in the highest degree improbable that any of them were influenced in their opinions, directly or indirectly, by the preaching of Christianity."

"On the other hand, the apostles of the newer faith, as often as they entered any of the chief cities of the Roman empire, met at once not only with the professed adherents of Stoicism, but also with a still wider world of educated men and women which was penetrated by Stoic conceptions. From the first, it was incumbent on Christian teachers to define their attitude towards this philosophy. . . . From the middle of the second century, the relations between the two systems alter in character; there then sets in a steady stream of conversion by which the younger Stoics are drawn away from the older creed, and carry over to its rival not only their personal alle-

giance but also their intellectual equipment."

"It is necessarily a difficult task to estimate the influence of Stoicism upon the historical development of Christianity, and it is impossible to do so without trenching upon ground which is highly debatable. Upon parallels between phrases used by Stoic and Christian writers respectively, not too much stress should be laid. Many of these can be traced back to common sources from which each religion drew in turn. From Persism, the Stoic creed inherited much through Heraclitus, and Christianity through Judaism. The kindred doctrines of Buddhism and Cynism present themselves to our view in Christianity in the Sermon on the Mount, and in Stoicism through the discourses of Epictetus. Individuals in either camp were also influenced in varying degrees by a wave of feeling in favor of asceticism and resignation which spread over the whole Greco-Roman world about this time, resulting from exaggerated attention being paid to the individual consciousness at the cost of social and political life. We should therefore endeavor to keep our eyes steadily fixed on the essential features of Stoicism rather than on its details, and inquire how these were regard-

ed by Christian teachers in successive generations."

"A starting point is obviously afforded us by the speech of St. Paul upon Mars Hill, in which he accepts a verse from the Stoic poet Aratus,'For we are also his offspring,' (1) as a text upon which to proclaim the fatherhood of God. This Stoic doctrine (like many others to which he refers in his writings) is treated by Paul as embodying an elementary truth, and as a starting-point for fuller knowledge; from any other point of view philosophy is regarded as a snare and an imposture. (2) A generation later we find that the editor of the fourth gospel boldly places the Stoic version of the history of creation in the fore-front of his work. (3) Later on in the second century, we find the doctrines of the double nature of the Christ and of the variety inherent in the Deity becoming incorporated in technical Stoic forms as part of a defined Christian creed. From whatever point we regard the Stoic influence, it appears during this period as an increasing force. We shall speak of it here as the 'Stoic strain' in Christianity; meaning by this that a certain attitude of the intellect and sympathies, first developed in Stoicism, found for itself a home in early Christianity, that men, Stoics by inher-

(1) Acts 17:28 (2) I.Cor. 1:20-25 (3) John 1:1

itance or training, joined the church not simply as disciples, but to a large extent as teachers also." (1)

Professor Davidson, in the chapter of The Stoic Creed which he calls, "Stoic Ethics: Defects", says, "The Stoics had by and by to admit that there are degrees in virtue and vice, as well as in pleasure and in pain. And when they perfected their teaching of Altruism and emphasized the fact that every man is a citizen of the world, with privileges and obligations corresponding, they paid homage to the affections in a way that struck at the root of their fundamental dogma. Their system now became far more effective, but it became inconsistent." (2)

While we are on the subject of brotherhood, let us notice how that spirit was exhibited by those who were Jesus' followers in the early church. Professor Kent, in his "Work and Teachings of the Apostles (p. says: "Aristides, the Athenian philosopher in his defense of the Christians before the Emperor Hadrian (117-138) has given a remarkably vivid picture of the life of the early followers of Jesus. It is a picture which is confirmed and supplemented by the testimony of scores of contemporary witnesses. Christianity proved an open door of hope and opportunity not only to the 'lost sheep of the house of Israel', but also to the lost sheep of the pagan

world. Even Celsus, its bitterest enemy, exclaims, 'What sort of people do the Christians invite to their religious rites?' 'Anyone who is a sinner,' they say, 'or devoid of understanding, or simple-minded - in short, whoever is unfortunate will be received in the Kingdom of God.' To the despondent sinner, to the homeless stranger, to the helpless slave, and to the hopeless outcast, Christianity extended the hand of fellowship and a cordial invitation to join the brotherhood of those who were living in accordance with the spirit and teaching of him who declared: 'One is your Master, and you all are brothers. Let him who would be first among you be the servant of all.' Brotherliness, as illustrated in the life of the early Christian church, has well been defined as 'love on a footing of equality.' In the presence of the early Christians, hostile pagan critics were forced to cry out: 'Look how they love one another!'"

"All this varied cloud of witnesses bear testimony that primitive Christianity was not primarily a creed but a life of love and service. Its rites were very simple. Baptism was conceived of as a bath of purification 'to restore the health of the soul,' and to endue the individual with the spirit of Jesus. It meant adoption as a son of God and admission into the Christian fellowship

which Jesus had established. During the first century, the Lord's Supper was the evening meal which each local community shared in common. Not until the days of Trajan was it transferred (as a result of the imperial decree) to the morning, and made a distinctly liturgical act. In the apostolic church, it symbolized Jesus' self-sacrificing, triumphant service for his followers. It was also the expressive rite which bound together the members of each local Christian community and kept forever alive within them their Master's spirit of love and fellowship."

"Prayers were spontaneous, being inspired by the direct influence of the Spirit. Speaking with tongues was common. The enthusiasm begotten by the consciousness of being enlisted in a great cause stirred all hearts. These Christian communities were also potent educational forces. All their members were trained by constant practice, as well as by precept, to govern their every act by the spirit of love and loyalty to the interests of the great brotherhood, and to labor for its extension throughout the world.". . . . . "

"Visiting Christians were entertained for three or four days as guests of the local community. Then, if they remained, work was secured for them. Visiting

evangelists, prophets, and laymen bound the Christian communities together into one great brotherhood. These bonds were strengthened by the exchange of letters, and in time, by common supervision. The Roman church ultimately won its position of pre-eminence and authority through its kindly reception of all Christians visiting the Imperial City and through its valuable services to the local Christian communities far and near. Thus Paul's great ideal of the unity of the 'Body of Christ' was in a measure concretely realized, and the social principles of Jesus became the most powerful and abiding forces in the empire." (1)

(1) Kent, C. F., Work and Teachings of the Apostles. p. 295.

CHAPTER IV.

Social Principles of Jesus.

Within the last few years, the phrase, "The Social Principles of Jesus" has been used more frequently in theological circles than any other given phrase, I venture to say. My next task in this paper will be to examine the gospels carefully and note what those principles were. My method will be to select (1) the actual contacts which Jesus had with his fellowmen and (2) the directions which he gave to others as to their treatment of their fellows. Having presented these facts, I shall endeavor (3) to interpret them in the light of the present situation among nations of the world, and especially the United States of America and her relation to other nations.

Many students of the New Testament have read and re-read the fragments at their disposal, dealing with the life of Jesus, and wished they might have been more plentiful. Says H. G. Wood in Peake's Critical Commentary, "Today we realize that the life of Jesus can never be written. The material is wanting. Neither in quality nor in extent do the gospels satisfy the requirements of a modern biographer. At best, they offer us certain memorabilia of the public ministry of Jesus, hardly ade-

quate to construct the story of the year or years during which He evangelized His people, and barely sufficient to mirror the chief features of His message. Where the modern mind is most curious, the gospels seem to be least communicative. Men would fain enter into the secret of the inner life of Jesus, unravel the mystery of His growth up till the time of His showing unto Israel, and trace yet further the development of innermost convictions which conditioned His activity as a prophet. But the fact is that the Gospels tell us little or nothing of the early life of Jesus and that almost every story consists of a simple record of outward act and utterance, with few hints as to inward feeling or historical setting, seem at first sight to defeat these hopes of analyzing motive and tracing growth. It is indeed only within narrow limits that any such hopes may be realized. For the secret of Jesus belongs to Himself and to them that love Him, and even His loved ones are not in complete possession of that holy mind."(1)

Some students, in their eagerness to understand our Master more fully, have read into His words and deeds things which are not actually there. This is not my intention in this paper. I wish to present the facts as

(1) Wood, H. G. in Peake's Critical Commentary p.659.

I find them, and not attempt to twist them into meaning something which I should like to have them mean. I accept Professor Malden's point of view because it seems to me the only sane, sensible one:

"The Gospels which we possess are what God has, in fact, given us. And it is therefore futile, as well as rather profane, to wish that they were other than they really are. We might as well wish that the Incarnation had taken place in other surroundings, and that the Incarnate Life had been prolonged over a greater number of years. We may think that it would have been better if it had been lived at a period of the world's history when the camera and the phonograph could have furnished us with their own peculiarly vivid record. But the fact remains that it was not so."

"Now if we call ourselves Christians, we are compelled to recognize at least three things:

First: That God has an intelligible purpose for mankind.

Second: That the life and death of Jesus of Nazareth stand in unique relation to that purpose.

Third: That the living visible Church is the organ which God has called into being for the translation of His purpose into effective reality.

"We are therefore bound to believe that the Gospels which we possess are adequate for the purpose which God

intends them to serve. It is our duty to study them as closely as we can from every point of view, and to weigh carefully the story which they tell, remembering always that the real value of the documents cannot be enhanced by any halo with which imagination can surround either the persons of the authors nor their method of working." (1)

Therefore, we who would interpret Jesus to our fellowmen should take as our text: "Such as we can learn by patient study and prayer for light, give we unto you."

When we examine the oldest Gospel (i.e., Mark), we discover almost at the beginning, one of the most significant teachings of Jesus,- fellowship. "Jesus was personally very sociable. He evidently enjoyed mixing with people. He liked the give and take of life. He had friendships. A group of men and women gathered around him, who gave him their devoted loyalty. He, in turn, needed them. The denial of Peter and the betrayal of Judas hurt him, partly because they were defections from the comradeship of his group. In Gethsemane, he craved friendship. He prayed to God, but he reached out for Peter and John. The longing for friendship and

(1) Malden, Problems of the New Testament Today. p. 175

the unrest of loneliness are proof of a truly human and social nature." (1)

It is significant that the men whom he called to be his disciples were from the humble walks of life. He had the utmost faith in the possibilities of men, and rough exteriors did not blind him to their real worth.

There are some who would question the authenticity of Mark's version of the call of the first disciples. "This argues," says Porphyry (c. A. D. 300) either the incompetence of the lying historian or the stupidity of the disciples." "But Mark does not imply that this was the first these men had seen or heard of Jesus. He does, however, suggest the attractive power of Jesus, which he regarded as supernatural. At a word, men left all to be with Him. It must have seemed foolish to those who did not know Him." (2)

"In Jesus' command, 'Come after Me', we see the first instance of the use of parabolic language so common in the discourses of Jesus. The parable is not necessarily drawn out into a story, or a stated comparison, it may be expressed in a word, as here. In it,

(1)
Rauschenbusch, Walter, The Social Principles of Jesus, p.18.

Jesus simply brings together things of the outer and inner world, expressing the unfamiliar in the terms of the common and familiar. The effectiveness of it, depends on the general likeness of the two worlds." (1)

Dr. E. P. Gould, in the International Critical Commentary, St. Mark, p. 18, also tells us that the immediate following of these first disciples is probably due to a previous acquaintance with Jesus, and His teaching. They had been attracted to Him before, and so were prepared to heed this apparently abrupt call to become His personal followers. John 1:35-43 tells us that they became disciples a year before this, during the ministry of John the Baptist.

"The accounts of this call in the Synoptics furnish a good example of the varying relations of these Gospels. Between Mt. 4:18-22 and Mark, there is a close verbal resemblance which can be explained only by their interdependence. Luke, on the other hand, presents a different version, evidently from an independent source, and it differs from the others just as we should expect independent accounts of the same event to differ." (2)

(1) Gould, St. Mark, Int. Crit. Com., p. 18
(2) Ibid, p. 19.

Another very significant contact which Jesus had with His fellowmen was during that first day in Capernaum. Here we see exhibited one of the foremost qualities of leadership. He impressed the people as one having authority because of the quiet confidence with which His message was delivered. Resting, as He knew, upon the promises of God, He could speak with simplicity and yet with marvelous power. "The same confidence and sense of power which were felt in His words were apparent in His dealings with demoniacs. Jesus uses no incantation or adjuration. He simply gives His commands, and the evil spirits obey Him. This fact apparently interests Mark and his readers even more than the sayings of Jesus. "

The astonishment aroused by the teaching was turned into amazement by the miracle, and the fame of the new prophet spread through Galilee. "This is the first miracle recorded in Mark and Luke, and it is significant that the miracle selected, the casting out of the demons, is the representative miracle in Mark. (See v. 39;6-7: Mt. 15:1, Lk. 9:1) The effect of the miracle on the people, and Jesus' refusal to follow up this effect, his evident desire to avoid the noteriety accompanying it, are beginnings of a more important character.

They show us at the very outset the kind of success which He had, and the estimate which He placed upon it. And we also get the impression which Jesus' teaching made upon the people from the very start, in which it is expressly contrasted with that of the Scribes. He was without outward authority, while they were the acknowledged teachers of the nation, and yet the impression which his teaching made and theirs failed to make, was that of authority."

In the incident of the call of Levi, we see one of the most important and significant contacts which Jesus had with His fellowmen. In the larger number of guests at the meal, some Pharisees mingle. They appear here in the Gospel for the first time. The idea of holiness through separation is involved in their very name. Tax-collectors had a bad reputation in ancient society. A passage in Lucian, classes them with adulterers and sychophants. The 'sinners' seem to be people who were careless of the Law, and perhaps even loose livers. It is very strange that Jesus and the prophet choose such company. Jesus meets the Pharisees' suggestion with a proverbial saying and a statement of His own aim in evangelizing. "They that are whole have no need of a physician, but they that are sick. I came not to call

the righteous, but sinners." He did not avoid sinners but sought them out. This was a new and sublime contribution to the development of religion and morality."

According to Gould, St. Mark, Int. Crit. Commentary p. 43, Jesus justifies his conduct in associating with sinners, from the point of view of the Pharisees themselves themselves. Admitting them to be righteous and the publicans to be sinners, his office of physician put him under obligation to the sick rather than the strong. But he shows elsewhere that he does not admit the distinction. The Pharisees were extortionate as well as the publicans, they devoured widows' houses, but they added to their wickedness by assuming a cloak of respectibility and thanking God that they were not as other men. The publicans, on the other hand, had the grace of honesty, and by their acknowledgement of sin, fulfilled the first condition of cure.". . . . . "As the physician, Jesus summons sick souls to be cured. Or, dropping the figure, as a Savior, he summons sinners to be saved. Owing to the blindness of men, the ordinary relation between them is reversed. Instead of the sick summoning the physician, it is here the physician who has to call the sick."

Mark 3:13-19. "The appointment of the Twelve is put in different connections in the Synoptics. But in them all, the connection is such as to point to the growth of our Lord's work as the occasion of the appointment. They are to aid him in his work of proclaiming the Kingdom and of healing. But after all, the other purpose, namely, the association with himself, is the one most in evidence in the subsequent history."

At this point, I shall turn from Mark to Matthew and consider those passages which express Jesus' ideals for the Kingdom more clearly and compactly than any others in the New Testament.

"Mt. 5-7 is the first of five great blocks in which Matthew collects the greater part of the words of Jesus. He places it here in view of Mark 1:21. Attempts to locate the mountain or the exact time are useless, in view of the fact that the sermon is a collection of material not a discourse spoken in one place at one time."

"These nine sayings (eight, if we reckon 10-12 as one, or regard 11f. as having originally stood

elsewhere; seven, if we omit 5) have analogies in the Old Testament (Pss. 1:1, 32:1, 89:15, Pr. 832, Is. 32:20) and in other parts of the Gospel and New Testament (Lk. 12:31 Jas. 1:12, Rev. 14:13).

In the first beatitude, Matthew has "the poor in spirit", while Luke has simply "ye poor". Most commentators agree that Matthew has put the correct interpretation upon it, i.e., the pious in Israel, not necessarily, though usually poor in worldly possessions, yet rich in faith. (Jas. 2:5.).

Says Principal A. J. Grieve in Peake's Commentary on the Bible, p. 704,"Luke perhaps keeps the original wording, but Matthew gives the right interpretation by adding, 'in spirit'. With this opinion, Gould agrees. "The word frequently denotes the poor man who is oppressed by the rich and powerful. The word then attaches to itself the sense of poor, pious, religious people who are oppressed by the ungodly. They are objects of God's favor. He does not forget them. Ps. 9:13, but delivers them (Ps. 34:10) and has compassion on them.(Is. 49:14). On these lines, the word as used here will mean those who, because they endeavor to lead pious lives of obedience to God are 'poor', i.e., are oppressed and downtrodden by ungodly people. They are 'poor' as needing God's help, and aware that it can come from God alone. In their inner

spiritual life, they realize their need of God, and this conscious spiritual poverty constitutes their claim to the blessings promised in the next clause."

"While the teaching of Jesus often reflects the current thought of his day, on the question of rewards and punishments, viz., that they were graduated and quantitative and identical for all, (20:1-16, 25:21-23); it is the Kingdom of Heaven (5:3-10). It is given to those for whom it has been prepared (20:23)." (1)

The words of Jesus found in Mt. 5:13-16 indicate the responsibility placed upon those who have had an opportunity to hear the Gospel message. They are not to keep it to themselves, but to let it shine forth.

Matthew here brings together (a) material found scattered in Luke and (b) peculiar to himself. In 15, the light may be the influence of preaching (cf. Lk.8:16 and 11:33); in 16 it is the influence of deeds." Ideally, a true disciple cannot hide his light, actually, it is only too possible." (1)

"In Matthew V. 21-26, Jesus shows that the sixth commandment involves more than the act of murder, it embraces also feelings and words. Anger, let alone murder;

(1) Grieve, A. J. St. Matthew, Peake's Commentary on the Bible.

is a crime and involves judgment at God's hands. Here we see the emphasis upon motive rather than upon the actual deed. This is where the great love side of Jesus' teaching enters. If your mind is filled with loving and helpful thoughts toward your fellowman, you will have no desire to see him suffer, least of all, inflict suffering upon him yourself.

Mt. 5:38-42. "We are here carried into the atmosphere of the law court. One element in Jewish law was a rough adaptation of punishment to crime. From the individual viewpoint, recourse to law for protection against injury meant an attempt to retaliate upon the offender through the arm of the Law. The question is here contemplated from the point of view of the individual wronged, not from that of social justice. So far from seeking to injure his oppressor by calling in the aid of the law to inflict penalties upon him, the Christian disciple should quietly submit to wrong." (1)

I agree with those commentators who believe that much of Jesus' language at this point was not intended to be taken literally. All through his teaching, in fact, we see the Oriental characteristic of hyperbolic

(1) Allen, W. A. St. Matthew, Int. Crit. Commentary, p.54

expression and figurative language. To quote Grieve, Peake's Commentary, p. 705, "Like the law of divorce, the law of retaliation was more restrictive than permissive, it limited revenge by fixing an exact compensation for an injury. Jesus penetrates behind this just principle without abrogating it. His disciples, in virtue of a higher principle, are not to desire human justice for themselves. To take his words literally is to exalt the letter at the expense of the Spirit, which he would deprecate."(1)

Paul appealed to legal justice (Ac.16:37, 25:8-12) and there are occasions when to decline it would mean wronging and betraying others. Mt. 5:42 must be taken in the spirit rather than the letter. Indiscriminate almsgiving is an injury to society, and the injunction is not confined to almsgiving."

In Mt. 5:43-48, Christ sweeps away all casuistical distinctions between neighbors, and enemies, Jews and Gentiles. The neighbor of the Old Testament is to include the enemy. Love is to seek the good of all men alike, regardless of moral or racial distinctions. In this respect, the Christian disciple is to be a son of the Heavenly Father, i.e, like Him in moral character.

(1) Grieve, A. J., Peake's Commentary, etc. p. 705.

For He bestows His blessing on all alike.

We shall now consider more particularly Jesus' teachings concerning contacts between people of different races. Here we find the same great principle of love applies. Since all are children of one loving Father, all men are brothers, no matter what their color, race or creed. The interview with the Syrophoenician woman has been a stumbling-block in the path of many people. It is so utterly unlike Jesus and contrary to the whole spirit of his teaching, that many regard it as a gloss and eliminate it on that ground. But it is a difficult problem, and various critics have endeavored to explain it.

The incident is not told at all by Luke. Professor Grieve suggests this may be"because he thought it unacceptable to his Gentile readers. Matthew adds the saying, "I was not sent but unto the lost sheep of the house of Israel". He makes the woman come out of the heathen territory, for Jesus could hardly go thither, much less work a miracle after the prohibition to the disciples in 10:5. 23f. suggests that he desired, out of compassion, to overstep His Divinely imposed limit, but that He must abide within it. There is a struggle in His mind. Perhaps 26 is more accurate than Mk.6:27

which implies that Gentiles shall be fed by-and-by. Jesus is not concerned about the future, and the word 'first' would have little meaning for the woman, though much to one who knew the work of Paul. But does the diminutive, 'the little household dogs' point clearly to Gentiles? At any rate, there is no contempt. Note that the woman knows Jesus as 'Son of David'."(1)

Next let us consider the story of "The Good Samaritan." Here we see two men belonging to nations which were proverbially bitter against each other. Jesus chose these two to illustrate His great fundamental teaching that all men everywhere are brothers, and that barriers of nationality must be broken down when human beings (all equally precious in the eyes of the Father) need help.

Jesus' visit with the woman at the well is another illustration of His constant tendency to eliminate racial barriers and deal with men because they are human beings and not because they belong to a particular nation.

Let us now sum up these great principles which Jesus laid down to guide men in their dealings with each other. Love, we have discovered, is the great outstanding and

(1) Grieve, A. J. in Peake's Commentary, p.714.

all-embracing principle. Out of that principle grows fellowship, not only with those of one's own nationality and social class, but with all men.

Reliance upon the Father brings confidence, poise and boldness in proclaiming what one knows to be the right thing.

Unselfishness is another of the attributes which also springs from the great "love principle". True disciples cannot keep the wondrous story of God's love to themselves, but must make it known to their less fortunate brothers.

Self-control in the matter of thinking is emphasized by Jesus. All voluntary acts were first thought out in the mind. Therefore, it is of tremendous importance that we control our thoughts and motives, so that they will result in good conduct.

CHAPTER V.

Interpretation of Jesus' Principles.

We now address ourselves to the problem of interpreting these principles of Jesus in terms of modern international and interracial contacts. What kind of society would result if it were dominated by the spirit of Jesus as shown in these typical selections from His life and words? In his book entitled The Christian Basis of World Democracy, p. 106, Professor Latourette says: "We are living in a day when all men have become neighbors, whether they will or not. The railway, the steamship, the telegraph and the telephone have bound us all together. Our statesmen are forced to consider the problems of China, of Russia, of Turkey and of Germany with fully as much care as those which we have labeled 'domestic'. If the wealthier and more powerful nations catch the spirit of Jesus, they will try to insure for every people and to every person the opportunity for freedom and self-development. We will not exploit other peoples, regardless of their interests. We will strive to understand sympathetically alien nations and to denounce all those who would circulate false rumors about them."

"We will be impatient with that spirit which in the

name of patriotism extols the virtues of its own land and magnifies the shortcomings of stranger countries. We will rid ourselves of race prejudice, remembering , however, that a frank recognition of the deficiencies of another is not included under that term."

"Wherever illness and hunger exist, we will feel the call to help. We will strive to share our painfully acquired and still imperfect medical science with lands where gross ignorance and superstition dominate the treatment of disease. Such things as we have learned and embodied in our modern systems of education, we will make available to others. The joyous faith in God as Father and in immortality, which are our heritage from Christian forbears we will offer to share with those who have been less fortunate than ourselves. Foreign commerce we will regard as a means not of selfish aggrandizement, but of international helpfulness. Times of flood and famine will call forth a generous offering of relief and of assistance in preventive measures. . . . ."

"We will regard wealth not as an end but a means, and a means not of selfish enjoyment, but of loving ministry. We will question seriously whether much of the luxury and even the comfort of our life is not wrong while other races or classes suffer. The display of riches in fine

houses, clothes, and automobiles when contrasted with the hand-to-mouth existence, the disease, and the suffering of less fortunate peoples on other continents, becomes a fearful crime." (1)

Do you, who read these words, smile cynically and say, "It looks wonderful in print, but it can never be realized. Governments are, and always will be, barbaric." Perhaps you believe, more or less sincerely, that Christianity is based on the law of love, but agree with von Bernhardi that "this law can claim no significance for the relations of one country to another." Or you may, with all the fervor of your being, long to see Christ's principles put into practice in the dealings of nations with each other, and yet sigh despondently and say, "It can't be done. Human nature is too selfish. We are living in a materialistic age, when the slogan is, 'Everybody for himself'. If you don't get your share, someone else will. Public opinion is not swayed overnight.

Still, whole communities have been known to "change their minds" inside of two years. Says Irving Fisher in the book entitled, America's Interest in World Peace, p. 13, in speaking of the "Pro-league trend", "I was recently informed by a gentleman from Glen Ridge, N. J.

that his town had, as he expressed it, 'changed its mind'. Two years ago it had been almost unanimous against the League of Nations, yet now, he said, it had become almost unanimously in favor of it. The change was due to discussion in the open Forum of the town." (1)

You may ask, "What is it that any one of us can do as individual citizens to improve the character of international relations, and especially to provide security against the outbreak of future wars?" James Bryce, in his book entitled International Relations, p. 262-265, has undertaken to answer that question. He begs permission to speak, not only on the causes of war, but on the whole subject of international policies. Then he goes on to say, "We have already seen how much violence and deceit there has been in the conduct of states towards one another, how much national ambition and national vanity, masquerading under the garb of patriotism, in the minds of peoples as well as among their leaders, and how the leaders have played upon these foibles of the individual citizens. Now, what is a state? Nothing but so many individual citizens organized into one community. Such as the citizens are, such will the leaders be,

(1) America's Interest in World Peace by Irving Fisher p.13.

because they desire to please the citizens. If the citizens are swayed by the impulses of vanity and ambition, their leaders will try to win support by playing up or playing down to such passions. If, on the other hand, the citizens demand from those who guide the state, uprightness and fair dealing and a considerate respect for the rights of others, and if they reprobate and dismiss any statesman who falls below the moral standard they set up, their leaders will try to conform to that standard. If the moral standards of states have been generally lower than those of the average good citizens in a civilized country, why has this been so? Because rapacity and vanity and hatred and revenge are mitigated or reduced in private social life by sympathy, kindliness and affection, these beneficent human feelings tempering or restraining or overcoming the bitter and unwholesome passions."

In the relations of states, these better feelings have had little or no scope and power, because men do not feel towards other states as they do feel towards their neighbors and their acquaintances. If the sentiment of a common humanity which moves your hearts when you hear of sufferings in other countries, the sentiment which made you send splendidly generous gifts for the

relief at one time of Sicilian sufferers from the earthquake at Messina and at another, of Chinese peasants dying of famine, which led your government to remit the Boxer indemnities and made you as private citizens subscribe tens of millions of dollars to feed the children of the Armenian mothers slaughtered by the Turks in 1915 - if that sentiment, coupled with the sense that all nations are the children of one Father in Heaven, were to lay hold of the peoples of the world and make them regard the peoples of other countries as fellow-citizens in the common-wealth of mankind, would not the attitude of states towards one another be changed, and changed fundamentally for the better? Would not the sense of co-operation temper the eagerness of competition, and reinforce the belief that more will be gained for each and all by peace than has been gained or ever will be gained by war?"

"You may say, 'What can private citizens do? Well, the state is made up of private citizens and such as they are, such will the state be. Each of us as individuals can do little, but many animated by the same feeling and belief can do much. What is Democracy for except to represent and express the convictions and wishes of the people? The citizens of a democracy can do everything if

they express their united will. The raindrops that fall from the clouds unite to form a tiny rill, and meeting other rills, it becomes a rivulet, and the rivulet grows to a brook, and the brooks as they join one another swell into a river that sweeps in its resistless course downward to the sea."

"Each of us is only a drop, but together we make up the volume of public opinion which determines the character and action of a state. What all the nations now need is a public opinion which shall in every nation give more constant thought and keener attention to international policy, and lift it to a higher plane. The peoples can do this in every country if the best citizens give them the lead. You in America are well fitted to set an example in this effort to the European peoples smitten down by the war, and painfully struggling to regain their feet. They will gratefully welcome whatever you may do now or hereafter by sympathy and counsel or by active co-operation in efforts to redress the injustices and mitigate the passions which distract most parts of the Old World. Your help, your powerful and disinterested help, will be of incomparable service in every effort to rescue your brother peoples from the oldest and deadliest of all the evils that have afflicted mankind." (1)

(1) Bryce, James, International Relations Pp.262-265.

Within the past few months, the anti-war sentiment has swept over the United States with a potency which has been amazing. Books and pamphlets dealing with world-peace have been published by the score, and all leading magazines have contained articles and editorials touching upon the outlawry of war. Sherwood Eddy, Hamilton Holt and other lecturers of world-wide repute have gone through the country sounding the "call to peace." Everywhere, we hear the echo of President Harding's words, "It must not be again".

This is a most hopeful sign to those of us who are anxious to see the teachings of Jesus put into practice in the dealings of nations with each other. Our experience with the Eighteenth Amendment, and other events in our National life, have, however, made us well aware of the fact that there is a vast difference between making a thing unlawful, and actually abolishing it. It is our duty as members of the Church of Jesus Christ, to create a public sentiment which will not tolerate so frightful an abrogation of the principles of Jesus as war.

Resolutions such as the following are excellent, but we must see that they are not only set down upon

paper, but written in the hearts of our citizens and followed, in their conduct toward one another:

"It is highly important that the moral religious forces of the United States should speak with one voice. The Social Service Commission of the Federal Council of Churches, the Catholic Welfare Association and the Association of American Rabbis have accepted such a peace policy with the following statement of belief:

I.

We believe that nations, no less than individuals are subject to God's immutable moral laws.

II.

We believe that nations achieve true welfare, greatness and honor only through just dealing and unselfish service.

III.

We believe that nations that regard themselves as Christian have special international obligations.

IV.

We believe that the spirit of Christian brotherliness can remove every unjust barrier of trade, color, creed and race.

V.

We believe that Christian patriotism demands the practice of good-will between nations.

VI.

We believe that international policies should secure equal justice for all races.

VII.

We believe that all nations should associate them-

selves permanently for world peace and good will.

VIII.

We believe in a sweeping reduction of armaments by all nations.

IX.

We believe in a warless world, and dedicate ourselves to its achievement.

To the student of the Old Testament, one of the most sublime truths found there is the wonderfully slow and deep and patient method with which God has taught men, leading them into the light only as soon as they were able to bear it. That is always the way in which God works. It took men centuries to come to the conclusion that slavery was morally wrong, and we are not to suppose that the brief anti-slavery sentiment which was aroused in the United States prior to the Civil War or even certain economic causes which are cited by historians were the real reasons for its abolition in our country. Its roots lie much deeper than that. Professor E. D. Adams has described it in this way in his book, The Power of Ideals in American History pp. 60 and 61:

"The real truth is that, until the thirties, New England religious dogmatism, and the controversies in

regard to it, held intellectual interests, to the exclusion of humanitarian sentiment in regard to slavery. Meanwhile, the economic interest of New England, centered in her manufactories, tended to a defense of slavery. Abolition and anti-slavery were nowhere more bitterly denounced. It is true, no doubt, that Southern industrial conditions, agitated by the anti-slavery outcry, deepened Southern conviction of the morality of slavery, but it is not true that the absence of these conditions in New England created an anti-slavery ideal. That ideal was, rather, an intellectual and spiritual conception,- the result of a thousand years, it may be, of the slow development of human thought, and of a thought always laboring under the necessity of differentiating good from evil."

"The ideals of personal liberty, and of humanity, were not created by the 'boulder-strewn soil' of New England. They already existed there, and when directed to the question of slavery, won a victory in men's minds over the economic interest of the community." (1)

I would go even further than Professor Adams, and say that here is an unmistakable evidence of God's truth

(1) Adams, E. D. The Power of Ideals in American History pp. 60 and 61.

working in the minds of men. I believe that it can just as well be applied to this question of war. There was a time when the majority of men believed that war was a necessary evil, now, they are coming to see that it is not necessary, and that if they are patient enough in working in accordance with God's laws, it will some day be abolished.

We have the great, fundamental principles which Jesus taught us, both by word and deed, while here on earth, and it is highly important that we, the Christian people of America, study them and seek to apply them to our own lives and to our national relationships. "In relation to those nations whose boundaries touch our own or in whose peace and prosperity we have an interest, let us agree with Joseph Gilder's vision of the duty of America:

> 'Be thou the guardian of the weak,
> Of the unfriended, thou the friend;
> No guerdon for thy valor seek,
> No end beyond the avowed end
> Wouldst thou thy godlike power preserve,
> Be godlike in the will to serve.'" (1)

(1) Adams, E. D. The Power of Ideals in American History p. 94.

BIBLIOGRAPHY.

Abbott, Lyman, America in the Making

Merrill, Wm. P. Christian Internationalism

Arnold, E. V. Roman Stoicism

Murray, Gilbert Stoic Philosophy

Davidson, Wm. L. Stoic Creed

Kent, Chas. F. Work and Teachings of the Apostles
The Social Teachings of the Prophets and Jesus

Peake, Arthur S. Commentary on the Bible.

Malden, Problems of the New Testament Today.

Rauschenbusch, W. Social Principles of Jesus

Latourette, K.S. The Christian Basis of World Democracy.

Fisher, Irving America's Interest in World Peace

Bryce, James, International Relations

Scott, E. F. The Ethical Teachings of Jesus

Adams, E. D. The Power of Ideals in American History

Burton and Goodspeed,
Harmony of the Synoptic Gospels.

The International Critical Commentary
St. Matthew - Allen
St. Mark - Gould
St. Luke - Plummer

Vedder, Socialism and the Ethics of Jesus.

End of

The teachings of Jesus Christ applied to the attitude of the United States toward other nations

Bound volume is continued by

Moral motive and the ethics of Jesus

Rich and poor in Jewish and Christian apocalyptic literature

The messiahship in the mind of Jesus

The theology of Sir Henry Jones

The text and language of the New Testament

The Bhagavad Gītā with reference to the fourth gospel

Search by above titles on archive.org to continue reading this collection of Pacific School of Religion Theses from 1925, call number Thesis Cage 1925 v.2